Holy Eucharist

Vespers

Solemn Benediction

The Liberal Catholic Church

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✠ F. W. Pigott.

Sexagesima
1926

The Celebration of the Holy Eucharist

Commonly called The Mass

"Eucharist" is a Greek word meaning "thanksgiving." The word "Mass" is of uncertain etymology; some think the name to be derived from the Latin phrase *Ite, missa est,* with which catechumens or probationers are said to have been dismissed in the ancient Church before the chief part of the service—with which the Holy Angels are still dismissed at the end of it, to fly forth on their glorious errands of mercy and blessing. The fact that the term "Mass" has in this Liturgy given place to "Holy Eucharist" has no doctrinal significance. We have preferred the latter title because it expresses more adequately and beautifully the nature and character of the Service.

The Holy Eucharist is the central act of Christian worship. Designed to help those who take part therein, it is intended also to pour out a great flood of spiritual power upon the surrounding world at large, and it summons the congregation to intelligent and energetic participation in this work. So real is this participation that the congregation may expect to feel a great spiritual upliftment; indeed, if they have done their work efficiently, they may experience physical fatigue. But assuredly they will gladly

bear this much of inconvenience for the sake of serving Him.

The Liturgy of the Holy Eucharist opens with the *Asperges* or sprinkling with consecrated water, whose purpose is to prepare the building, to purify and steady the thought and feeling of the people, and to invoke the presence of an Angel to assist in the worship.

Then follows the *Preparation,* consisting largely of ascription of praise to Almighty God, intended to attune the worshippers to high and holy things. This is greatly helped by the *Confession* and *Absolution.* The *Collect, Epistle, Gospel* and *Creed* draw out especially the thought of the people, whereas the preceding sections have largely worked upon their devotion.

At the *Offertorium* another phase of the Liturgy is introduced. The bread and wine are now brought forward and offered in the service of God as first-fruits of the earth and tokens of our worldly offerings. In ancient times produce of various kinds was at this place offered for the support of the clergy and the poor, and blessed. A little later, in the prayer, "We lay before Thee, O Lord," these elements are offered as a symbol of the sacrifice of ourselves to God's service. Very shortly, in the Prayer of Consecration, they will be offered as a channel for Christ's blessing, and at yet a later stage as His most sacred Body and Blood, to be used by us as an aid to unite

ourselves with His will. Then comes the splendid appeal to the congregation to lift up their hearts, and, in company with the nine orders of Angels whose presence here is invoked, to give "eucharist" or thanks to Almighty God—the *Sursum Corda* and *Preface,* followed by the *Sanctus.*

We have now entered upon the *Canon,* as it has been called since ancient times, the most important section. At the beginning of the *Prayer of Consecration* the celebrant proceeds to enumerate the special purposes or intentions for which the Sacrifice is to be offered. The Liturgy then explains how this great act of worship is in itself a mystery-drama, re-enacting in time and space the primal cosmic Sacrifice of the Logos, the incarnation or descent into matter of the Second Person of the Blessed Trinity. Now come the *Words of Consecration,* the solemn act by which the bread and wine in their natural substance become the Body and Blood of Christ. It may help us to understand this great mystery if we realize that our own bodies are vehicles or expressions of our consciousness, of the indwelling Spirit; so that bread and wine which nourish our bodies become here the special expression or manifestation of the Christ, the channel of His blessing for the nourishing of our souls.

All who are present must inevitably be uplifted by the radiation of His holy power, and those who receive *Holy Communion* are brought by

this blessed privilege into close and intimate union with our Lord and Master. Rightly do we regard this service as the supreme act of Christian worship, and offer thanks to Him Who gave it. All the love and devotion which have so freely been poured out during the Service, and the infinite abundance of spiritual force which has been called down from on high in response, are gathered together by the directing Angel and shed abroad upon the world along with the benediction given by the Celebrant. Through the ceremony of the Holy Eucharist, each time it is celebrated, there passes forth into the world a wave of peace and strength, the effect of which can hardly be over-rated; and this, which is indeed the primary object of the Service, is achieved at every celebration, whether the Priest be alone in his private oratory or ministering to a vast congregation in some magnificent cathedral. Therefore it offers to us an unequalled opportunity of becoming labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

The Liturgy of the Holy Eucharist

Asperges

The shorter form of the Asperges, as given on page 192, *may be substituted for the following when it is thought desirable.*

The Priest, with his assistants, kneels before the Altar; he intones the words, "Thou shalt sprinkle me" and "I will lift up mine eyes unto the hills," and the remainder of the Antiphon and Psalm is taken up by the choir and congregation, who stand.

Meanwhile the Priest sprinkles with holy water the Altar and himself, then the clergy and the people, who bow and cross themselves.

Psalm 121

*Antiphon**

Thou shalt sprinkle me | with hyssop, O | Lord, | and I | shall be | clean: Thou shalt wash me, and | I shall | be whit-|-er than | snow.

1. I will | lift up mine **eyes** un-|-to the | hills: from **whence** | cometh | my | help.

*The antiphon consists of one or more verses sung before and after a psalm, with a view of summarizing and bringing into prominence the central idea of the psalm. The word means "singing against, or in response," and refers to the manner of singing these passages, which was by way of interpolation between the verses of the psalm in ancient days when the people could not read

2. My help cometh **even** | from the | Lord: **Who** hath | made | heaven and | earth.

3. He will not suffer thy **foot** | to be | moved: and **He** that | keepeth thee | will not | sleep.

4. Behold, He that **keep**eth | Israel: shall **nei**ther | slumber | nor | sleep.

5. The Lord Him**self** | is thy | keeper: the Lord is thy de**fence** up-|-on thy | right | hand.

6. So that the sun shall not **smite** | thee by | day: **neith**-|-er the | moon by | night.

7. The Lord shall pre**serve** thee | from all | evil: yea, it is even **He** | that shall | keep thy | soul.

8. The Lord shall preserve thy going **out**, and thy | coming | in: from this **time** | forth for | ever-|-more.

Glory | be to the **Fath**er, and | to the | Son: **and** | to the | Holy | Ghost.

As it | was in the beginning, is **now**, and | ever | shall be: **world** without | end. | A-|-men.

Antiphon

Thou shalt sprinkle me | with hyssop, | O Lord, | and I | shall be | clean: Thou shalt wash me, and | I shall | be whit-|-er than | snow.

Priest. O Lord, open Thou our lips.

Congregation. And our mouth shall show forth Thy praise.

P. Who shall ascend into the hill of the Lord?

C. Even he that hath clean hands and a pure heart.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

The people kneel.

The Collect

P. Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord. R. Amen.

The Holy Eucharist

THE PREPARATION

The people stand. The Priest intones the Invocation, unless the shorter form of Asperges, with its preceding Invocation, has been used.

The Invocation

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

The following Antiphon and Canticle are sung by all together, save that the Priest alone chants the opening words of the Canticle, "I was glad when they said unto me."

Canticle

Antiphon

I will **go** unto the | Altar of | God.

Even unto the God of my **joy** and | glad-|-ness.

1. I was | **glad** when they | said un-|-to me: we will **go** into the | house | of the | Lord.

2. I will be **glad** and re-|-joice in | Thee: yea, my songs will I **make** of Thy | Name, O | Thou most | Highest.

3. O send out Thy light and Thy **truth**, that | they may | lead me: and bring me to Thy **holy** | hill, and | to Thy | dwelling.

4. And that I may go unto the Altar of God, even unto the **God** of my | joy and | gladness: and upon the harp will I give **thanks** unto | Thee, O | God my | God.

5. The Lord is **in** His | holy | temple: the **Lord's** | seat | is in | heaven.

6. The heavens de**clare** the | glory of | God; and the **firmament** | showeth His | handi-|-work.

7. O magnify the Lord our God, and worship Him up**on** His | holy | hill: **for** the | Lord our | God is | holy.

8. The Lord shall give **strength** un-|-to His | people: the Lord shall give His **people** the bless-|-ing of | peace.

Glory | be to the **Father**, and | to the | Son: **and** | to the | Holy | Ghost.

As it | was in the beginning, is **now**, and | ever | shall be: **world** without | end. | A-|-men.

Antiphon

I will **go** unto the | Altar of | God.

Even unto the God of my **joy** and | glad-|-ness.

The following versicles and responses are sung alternately by the Priest and congregation.

P. ✠ Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. Turn us again, O Lord, and quicken us.

C. That Thy people may rejoice in Thee.

P. Trust ye in the Lord for ever.

C. For our Rock of Ages is the Lord.

Confiteor

All kneel, and say together:

O Lord, Thou hast created man to be immortal, and made him to be an image of Thine own eternity; yet often we forget the glory of our heritage, and wander from the path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light, and become the unspotted mirror of Thy power and the image of Thy goodness. Through Christ our Lord. Amen.

The Absolution

P. God the Father, God + the Son, God the Holy Ghost, bless, preserve and sanctify you; the Lord in His lovingkindness look down upon you and be gracious unto you; the Lord ✠ absolve you from all your sins, and grant you the grace and comfort of the Holy Spirit. R. Amen.

The people are seated.

The Censing

The censer is brought to the Priest who puts incense into it and blesses it saying:

Mayest thou be blessed by Him in Whose honour thou shalt be burned.

The Priest censes the Altar, after which the people stand.

P. The Lord be with you.*

C. And with thy spirit.

Introit

The Introit is sung by all together.

✠ Blessed be the **Ho**ly | Trini-|-ty, the **un**di-|-vided | Uni-|-ty, eternal, im**mor**tal, in-|-visi-|-ble, to Whom be honour and glory for **ever** and | ever. | A-|-men. **O** | Lord our | God, | how **ex**cellent is Thy |

*This "minor benediction," frequently repeated as the service proceeds, is designed to draw the Priest and people together into closer relation.

Name in | all the | world. Glory be to the **Father**, and | to the | Son, | **and** to the | Holy | Ghost. As it was in the beginning, is **now,** and | ever | shall be, | **world** without | end. | A-|-men. Blessed be the **Holy** | Trini-|-ty, | the **un**di-|-vided | Uni-|-ty, | eternal, im**mor**tal, in-|-visi-|-ble, | to Whom be honour and glory for **ever** and | ever. | A-|-men.

Kyrie †

The Kyrie is sung by all together, the people kneeling. (At Low Celebration it is said alternately by Priest and people as hereunder indicated.)

P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.

†The usual translation of the phrases of the Kyrie, which are part of the ancient Greek Liturgy, is "Lord, have mercy upon us," "Christ have mercy upon us," "Lord, have mercy upon us." This conveys a somewhat wrong impression. The Greek word is akin to "eleemosynary," and might even be rendered "pour forth Thy love upon us." It indicates a dependence of love.

Gloria in Excelsis

This is sung by all together, the people standing. The head is bowed at the words "we worship Thee," "we give thanks to Thee," and "receive our prayer."

Glory be to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord Christ, alone-born* of the Father; O Lord God, Indwelling Light, Son of the Father, Whose wisdom mightily and sweetly ordereth all things, pour forth Thy love; Thou Whose strength upholdeth and sustaineth all creation, receive our prayer; Thou Whose beauty shineth through the whole universe, unveil Thy glory.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, ✠ art most high in the glory of God the Father. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Let us pray.

The people kneel.

*See footnote to Creed, page 21.

The Collects

P. Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name. Through Christ our Lord. R. Amen.

Here follow the Collect of the Day and other Collects if any, and finally this Collect for Peace.

P. Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

The Epistle

The people are seated. At High Celebration the Epistle is read by the subdeacon (or a separate Epistoller may be appointed).

The Epistle ended, all stand and sing:

Thanks be to God.

The Gradual

All sing the Gradual (except that as usual the Priest alone chants the first half of the first verse).

He that | loveth | wisdom | loveth | life: and they that seek her | early | shall be | filled with | joy.

Teach me, O | Lord, the | way of Thy | stat-|-utes : and | I shall | keep it un-|-to the | end.

Give me under-|-standing, and | I shall | keep Thy | law : yea, I shall | keep it | with my | whole | heart.

The path of the | just is | as the | shining | light : shining more and | more un-|-to the | perfect | day.

Munda Cor Meum

At High Celebration the Gospel is read by the Deacon (or a separate Gospeller may be appointed). He kneels before the centre of the Altar and intones the following prayer :

Cleanse my heart and my lips, O God, Who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine Altar, and in Thy lovingkindness so purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. R. Amen.

The Celebrant blesses him in the following words :

May the Lord be in thy + heart and on thy + lips, that through thy heart the love of God may shine forth, and through thy lips His power be made manifest. R. Amen.

If the Celebrant be without assistants, he himself intones both the prayer and the blessing, substituting "my" for "thy" in the latter.

The Gospel

Deacon. The Lord be with you.

C. And with thy spirit.

As soon as the Gospel is announced all sing the following, making the sign of the cross with the right thumb upon the forehead, lips and breast successively:

Glory be to Thee, O Lord.

The Gospel ended, all sing:

Praise be to Thee, O Christ.

The Sermon

If there be a sermon, it follows here.

Credo*

Then is recited the Symbol of the Faith, called Nicene—the Church's ancient presentation of the Christian revelation.† It is intoned by all, standing and facing to the east. All bow the head at the words "Jesus" and "is worshipped."

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*Any of the forms given under the heading "Creeds and Acts of Faith," may be substituted for this if preferred.

†The Liberal Catholic Church leaves to its members perfect freedom in the interpretation of Scriptures, Creeds and Liturgy.

"The ancient Church altered the language of the Creeds from time to time, in order to meet the advance of religious thought. The modern Church has retained the words but altered their interpretation." —Canon M. G. Glazebrook in "The Faith of a Modern Churchman."

We* believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the alone-born† Son of God; begotten of His Father before all ages‡, God of God, Light of Light, Very God of Very God, begotten, not made, being of one Substance with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven (*here all genuflect in reverence for the mystery of the Incarnation*) and was incarnate of** the Holy Ghost and the Virgin Mary, and was made man. (*All rise again.*) And was crucified also for us; under Pontius Pilate He suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He

*The original form. The distinction between "we" and "I" marks the difference between Conciliar and Baptismal Creeds, that is to say, between the confession of the common faith and the confession of the individual faith.

†Greek 'monogenes,' that is, born from a single principle, not from a syzygy or pair. It is difficult to find a short and suitable equivalent for this in English. 'Only-begotten' is altogether misleading.

‡Greek 'aionon,' æons or ages. A technical word of the Gnostic nomenclature, signifying 'emanations.'

**Literally so translated from the Greek. There is no warrant for the usual rendering "by the Holy Ghost of the Virgin Mary."

shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end.

And we believe in the Holy Ghost, the Lord, the Giver of Life. Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead ✠ and the life of the world to come. Amen.

P. The Lord be with you.

C. And with thy spirit.

Offertorium

A hymn is usually sung here, while the offertory is taken. At the end of the hymn the people are seated, and the following sentences are intoned by the Priest:

From the rising up of the sun even unto the going down of the same the Lord's Name shall be magnified; and in every place incense shall be offered unto His Name, and a pure offering. There shall be heard in this place the voice of joy and the voice of gladness, the voice of them that shall bring the sacrifice of praise into the house of the Lord.

The Priest offers the host, saying :

We adore Thee, O God, Who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee this token of Thine own life-giving gifts bestowed upon us, Thou Who art the giver of all.

He pours wine and a little water into the chalice, saying :

According to immemorial custom, O Lord, we now mix water with this wine, praying Thee that we may evermore abide in Christ and He in us.

He offers the chalice, saying :

We offer unto Thee, O Lord, this chalice with joy and gladness; may the worship which we offer ascend before Thy Divine Majesty as a sacrifice, pure and acceptable in Thy sight. Through Christ our Lord. R. Amen.

The Second Censing

The Priest censes the oblations and the Altar in the prescribed manner, and says :

As this incense rises before Thee, O Lord, so let our prayer be set forth in Thy sight. Let Thy holy Angels encompass Thy people and breathe forth upon them the spirit of Thy blessing.

As he returns the censer to the thurifer or deacon, he says :

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

The Priests, clerics, choir and people are censed. The people stand as the thurifer approaches them, bow before and after being censed, and are seated. During the censing of the choir and people the Priest recites the Lavabo in a low tone, raising his voice for the Gloria.

Lavabo

I will wash my hands in innocency, O Lord : and so will I go to Thine Altar.

That I may show the voice of thanksgiving : and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

My foot standeth right : I will praise the Lord in the congregations.

Glory be to the Father and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. R. Amen.

The people stand.

Orate Fratres

P. Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

C. May the Lord receive the sacrifice at thy hands, and sanctify our lives in His service.

The people kneel.

P. We lay before Thee, O Lord, these Thy creatures of bread and wine, in + token of our sacrifice of praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee, that we, who are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people, may hear that His most joyful voice: "Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world," through the same Jesus Christ, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, ever one God throughout all ages of ages. R. Amen.

THE CANON

The people rise, and the following passages are sung alternately :

P. The Lord be with you.

C. And with thy spirit.

Sursum Corda

P. Lift up your hearts.

C. We lift them up unto the Lord.

P. Let us give thanks unto our Lord God.

C. It is meet and right so to do.

Preface

P. It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty everlasting God. (*Here follows the proper Preface, if any*). Therefore with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying :

Sanctus and Benedictus Qui Venit

The people kneel and sing the following. The bell is rung each time the word "Holy" is uttered.

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord most high.

Blessed is He that cometh in the Name of the Lord. ✠ Hosanna in the highest.

The Prayer of Consecration *.

P. Wherefore, O most loving Father, we Thy servants do pray Thee, through Jesus Christ, Thy Son, our Lord, to + receive, to + purify, and to + hallow this oblation which we make unto Thee. We desire to offer this holy Sacrifice first for Thy holy catholic Church; that it may please Thee to grant her peace, to watch over her, to bring her to unity, and to guide her throughout the world; likewise for Thy servants George our King,† N. our Presiding Bishop, N. our Bishop, for all our

*Throughout the Prayer of Consecration where crosses are to be made by the Priest, they are made over the sacred elements collectively, save where, on the one hand, Body or Bread is mentioned, and, on the other, Blood or Chalice.

†This, of course, will be varied outside the British Empire.

Bishops, clergy and faithful, and for all here present, whose faith and devotion are known unto Thee. We do also call to mind all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (especially . . .). Likewise do we offer it for all those Thy children whom it hath pleased Thee to deliver from the burden of the flesh (especially for . . .), that, freed from earthly toil and care, they may enjoy the felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living, and true.

‡[Uniting in this joyful Sacrifice with Thy holy Church throughout all the ages, we lift our hearts in adoration to Thee, O God the Son, consubstantial, co-eternal with the Father, Who, abiding unchangeable within Thyself, didst nevertheless in the mystery of Thy boundless love and Thine eternal Sacrifice breathe forth Thine own divine life into Thy universe, and thus didst offer Thyself as the Lamb slain from the foundation of the world, dying in very truth that we might live.

Omnipotent, all-pervading, by that selfsame Sacrifice Thou dost continually up-

‡The portion in brackets may be omitted.

hold all creation, resting not by night nor day, working evermore through that most august Hierarchy of Thy glorious Saints, Who live but to do Thy will as perfect channels of Thy wondrous power, to Whom we ever offer heart-felt love and reverence.

Thou, O most dear and holy Lord, hast in Thine ineffable wisdom deigned to ordain for us this Blessed Sacrament of Thy love, that in it we may not only commemorate in symbol that Thine eternal Oblation, but verily take part in it, and perpetuate thereby, within the limitations of time and space which veil our earthly eyes from the excess of Thy glory, the enduring Sacrifice by which the world is nourished and sustained.]

With his hands spread over the offerings, he continues :

Wherefore, O holy Lord, Father Almighty, we pray Thee to look down on and accept these offerings, which we Thy servants and Thy whole household do make unto Thee, in obedience to the command of Thy most blessed Son, our Lord Jesus Christ;

Which offerings do Thou, O Father, deign with Thy Holy Spirit and Word to ✝ bless, ✝ approve, and ✝ ratify, that

they may become for us His most precious + Body and + Blood.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven unto Thee, God, His Almighty Father, giving thanks to Thee, He + blessed, brake, and gave it to His disciples, saying: Take and eat ye all of this, for

THIS IS MY BODY.

In like manner, after He had supped, taking also this noble chalice into His holy and venerable hands, again giving thanks to Thee, He + blessed it and gave it to His disciples, saying: Take and drink ye all of this, for

THIS IS MY BLOOD.

As oft as ye shall do these things, ye shall do them in remembrance of Me.

After some moments of silent adoration, the following verse shall be sung very softly, all devoutly kneeling:

Thee we adore, O hidden Splendour, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

After a short pause all stand and sing the Adeste Fideles, as under:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, Monarch of the Angels;
O come, let us adore Him; O come, let us adore Him;
O come, let us adore Him, Christ the Lord.

God of God, Light of Light,
Yet under earthly forms His Light He veils,
Very God, alone-born of the Father;
O come, let us adore Him, etc.

Sing, choirs of Angels, sing in exultation;
Sing, all ye citizens of heaven above;
Glory to God in the highest;
O come, let us adore Him, etc.

Yea, Lord, we greet Thee, throned on Thine Altar;
Ever to Thee be highest glory given,
Word of the Father, Splendour everlasting;
O come, let us adore Him, etc. Amen.

The people again kneel.

P. Wherefore, O Lord and heavenly Father, we Thy humble servants, bearing in mind the ineffable sacrifice of Thy Son, the mystery of His wondrous incarnation, His mighty resurrection, and His triumphant ascension, do here make before Thy Divine Majesty the memorial which our Lord hath willed us to make, and we do

offer unto Thee this, the most precious gift which Thou hast bestowed upon us: this pure + Host, this holy + Host, this glorious + Host, the holy + Bread of life everlasting, and the + Chalice of eternal salvation.

This do we present before Thee in token of our love and of the perfect devotion and sacrifice of our minds and hearts to Thee; and we pray that Thou wouldst command Thy holy Angel to bear our oblation to Thine Altar on high, there to be offered by Him Who, as the eternal High Priest, for ever offers Himself as the eternal Sacrifice.

And as He hath ordained that the heavenly Sacrifice shall be mirrored here on earth through the ministry of mortal men, to the end that Thy holy people may be knit more closely into fellowship with Thee, we do pray for Thy servant who ministers at this Altar, that, meetly celebrating the mysteries of the most holy + Body and + Blood of Thy Son, he may be + filled with Thy mighty power and

He makes this last cross upon himself.

blessing. Likewise we pray Thee to sanctify Thy people here present with these Thy heavenly gifts, and through these

mysteries do Thou + hallow, + quicken, and + bless them, that both in their hearts and in their lives they may show forth Thy praise and glorify Thy holy Name.

He makes with the Host the sign of the cross three times over the Chalice.

All these things do we ask, O Father, in the Name and through the mediation of Thy most blessed Son, for we acknowledge and confess with our hearts and lips that + by Him were all things made, yea, all things both in heaven and earth; + with Him as the indwelling Life do all things exist, and + in Him as the transcendent Glory all things live and move and have their being:

Then horizontally twice between the Chalice and his breast.

To Whom with Thee, O mighty + Father, in the unity of the Holy + Spirit, be ascribed all honour and glory, throughout the ages of ages. R. Amen.

The Priest here holds the Host directly over the Chalice, and raises both to the level of his eyes.

THE COMMUNION

*[P. Let us pray.

Instructed by the words of sacred Scripture, and following the tradition of holy Church from of old, we now say:

All now sing or intone:

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, the power and the glory, for ever and ever. Amen.]

The Commemoration of the Saints

P. Here do we give unto Thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in holy Mary, the ever-virgin Mother, and in all Thy glorious Saints from the beginning of the world, who have been the choice vessels of Thy grace and a shining light unto many generations.

*The portion in brackets may be omitted.

Here the Priest crosses himself with the paten.

And we + join with them in worship before Thy great white throne, whence flow all love and light and blessing through all the worlds which Thou hast made.

O Son of God, Who showest Thyself this day upon a thousand Altars and yet art one and indivisible, in token of Thy great Sacrifice we break this Thy Body,

Here he breaks the Host in half over the Chalice, and with a small Particle thereof makes the sign of the cross thrice over the Chalice, and finally at the word "one" drops the Particle into the Chalice.

praying that by this action, ordained from of old, Thy + strength, Thy + peace and Thy + blessing, which Thou dost give us in this holy Sacrament, may be spread abroad upon Thy world; and as Thou, O Lord Christ, wast made known to Thy disciples in the breaking of bread, so may Thy many children know themselves to be one in Thee, even as Thou art one with the Father. R. Amen.

The Salutation of Peace

O Lord Jesu Christ, Who didst say to Thine apostles: "Peace I leave with you, My peace I give unto you," regard not our

weakness, but the faith of Thy Church, and grant her that peace and unity which are agreeable to Thy holy will and commandment. R. Amen.

The Salutation of Peace, which follows, is first given by the Priest to one of the clergy. It is then passed from one to another in the sanctuary. The last recipient turns towards the people, and, with outstretched arms, sings the words to them. (At Low Celebration the Priest himself faces the people, and, with uplifted arms, utters the words of salutation.)

P. The peace of the Lord be always with you.

C. And with thy spirit.

P. O Thou Who in this adorable Sacrament hast left us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wondrous and mystic communion with Thee, grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love, and that, being filled with a high endeavour, we may ever be mindful of Thine indwelling Presence and breathe forth the fragrance of a holy life. R. Amen.

The Priest, clergy and servers receive Holy Communion.

The people meanwhile may say privately the following prayer :

Unto Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world; Thou art in all places and endurest all things, the Treasury of endless good and the Well of infinite compassion.

After the Priest and those in the sanctuary have received Holy Communion, the Priest, with a Particle, blesses the people, as he says :

+ Ye that desire to partake of the Body of the Lord, draw nigh and receive this most holy Sacrament.

*The people should come forward to the Communion rail and kneel.**

As he administers the Holy Communion to each, the Priest says :

The Body of our Lord Christ keep thee unto life eternal.

The Communion being ended, the Priest says : . . . .

Under the veil of earthly things now have we communion with our Lord Jesus Christ ;

*It is the custom in our churches to administer the Sacred Host directly into the mouth, and not into the hand of the communicant, for which purpose the head should be held upright, the mouth opened, and the tongue slightly extended beyond the lips during the administration.

soon with open face shall we behold Him, and, rejoicing in His glory, be made like unto Him. Then shall His true disciples be brought by Him with exceeding joy before the presence of His Father's glory.

Communio

All stand and sing :

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

P. The Lord be with you.

C. And with thy spirit.

Postcommunio

P. Let us pray.

The people kneel.

P. We who have been refreshed with Thy heavenly gifts do pray Thee, O Lord, that Thy grace may be so grafted inwardly in our hearts, that it may continually be made manifest in our lives. Through Christ our Lord. R. Amen.

P. The Lord be with you.

C. And with thy spirit.

P. Ite, missa est.

C. Deo gratias.

The Benediction

P. The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, ✠ the Son and the Holy Ghost, be amongst you, and remain with you always. R. Amen.

P. May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His ✠ Star shine forth. R. Amen.

Vespers

Vespers is one of the ancient canonical hours of the Church, or portions of the Divine Office recited as an act of devotion. These are: Matins, Lauds, Prime, Terce, Sext, None, Vespers, Complin. Vespers has become the most popular of these, being well adapted to use as a public evening service.

The Psalms, heralded by the key-thoughts of their respective antiphons, serve to attune the mind to the glory of the Deity. The Little Chapter and Hymn introduce other notes. Then the whole culminates in the great outpouring of praise at the Te Deum, and comes to a fitting conclusion in the peace and calm of the Collects and final versicles.

The service follows somewhat closely the structure of the Latin original, but the component matter is different. The Psalms, for example, are a cento.

The Invocation

The people stand.

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

After the Priest has reached the sedilia the service proceeds as follows:

P. Our help is in the Name of the Lord.

C. Who hath made heaven and earth.

P. Trust ye in the Lord for ever.

C. For He is our Rock of Ages.

P. Blessed are the pure in heart.
C. For they shall see God.
P. The Lord be with you.
C. And with thy spirit.

All. Glory be to the **Father**, and to the | Son: **and** | to the | Holy | Ghost.

As it was in the beginning, is now, and **ever** | shall be: **world** without | end. | A-|-men.

All are seated.

The Priest alone (or a cantor appointed by him) in all cases sings the first half of the first verse of each of the Psalms, the choir and people joining in at the second half.

In order to avoid tiring the voices of the people, it is usual to sing the Psalms antiphonally, one half of the choir and people (generally those on the epistle side) singing the verses with odd numbers, and the other half those with even numbers. All join in the Gloria.

The First Psalm of Praise

P. Let us sing to the praise and glory of God the First Psalm of Praise.

Antiphon

Praise | ye the | Lord.
The **Lord's** | Name be | praised.

1. O | praise the **Lord**, for the | Lord is | gracious: sing praises unto **His** | Name, for | it is | lovely.

2. The **Lord** hath | promised His | blessing: **and** | life for | ever-|-more.

3. I will be **glad** and re-|-joice in | Thee: yea, my songs will I **make** of Thy | Name, O | Thou most | Highest.

4. I will greatly rejoice in the Lord, and be **joy**ful | in my | God: for He will cause righteousness and praise to **spring** | forth in | all | nations.

5. We give Thee thanks, O **Lord** | God Al-|-mighty: Who **wert**, and | art, and | art to | come.

6. Thou art worthy, O Lord, to receive **glory** and | honour and | power: **for** | Thou hast cre-|-ated | all things.

7. Great and marvellous are Thy works, **Lord** | God Al-|-mighty: just and **true** are Thy | ways, Thou | King of | Saints.

8. O **Lord** | God of | Hosts: blessed is the **man** that | putteth his | trust in | Thee.

All. Glory | be to the **Father**, and | to the | Son: **and** | to the | Holy | Ghost.

As it | was in the beginning, is **now**, and | ever | shall be: **world** without | end. | A-|-men.

Antiphon

Praise | ye the | Lord.

The **Lord's** | Name be | praised.

The Psalm of Godly Life

P. Let us sing to the praise and glory of God the Psalm of Godly Life.

Antiphon

The Lord up**hold**eth the | right-|-eous.

And His inheritance shall en**dure** for | e-|-ver.

1. Be-|-hold how good and **joy**ful a | thing it | is: brethren, to **dwell** to-|-gether in | uni-|-ty.

2. The integrity of the up**right** | shall | guide him: the righteousness of the **per**-fect | shall di-|-rect his | way.

3. **Right**eousness | tendeth to | life: and to him that soweth it there **shall** | be a | sure re-|-ward.

4. Glorious is the **fruit** of | good | labours: and the root of **wisdom** shall | never | fall away.

5. Thou shalt show me the path of life; in Thy Presence **is** the | fullness of | joy: and at Thy right hand there **is** | pleasure for | ever-|-more.

6. I will behold Thy **Presence** in | righteous-|-ness: and when I wake up after Thy likeness, I **shall** be | satis-|-fied with | it.

7. The spirit of man is the **can**dle | of the | Lord: and the righteous shall shine forth as the sun in the **kingdom** | of their | Fa-|-ther.

8. The Lord shall be their **ever**-|-lasting | light: **and** their | God their | glo-|-ry.

9. Let your light so shine before **men** that they may | see your | good works: and glorify **your** | Father Who | is in | heaven.

10. For every good gift and every perfect **gift** is | from a-|-bove: and cometh down from the Father of Lights, in Whom is no **variableness,** neither | shadow of | turn-|-ing.

11. The path of the just is **as** the | shining | light: shining more and **more** un-|-to the | perfect | day.

12. The souls of the righteous are **in** the | hand of | God: and there shall **no** | torment | touch | them.

13. In the sight of the unwise they seem to die, and their departure is **taken** for | miser-|-y: **but** | they | are in | peace.

14. For God created **man** to | be im-| mortal: and made him to be an **image** of His | own e-|-terni-|-ty.

All. Glory | be to the **Father**, and | to the | Son: **and** to the | Holy | Ghost.

As it | was in the beginning, is **now**, and | ever | shall be: **world** without | end. | A-|-men.

Antiphon

The Lord up**hold**eth the | right-|-eous.

And His inheritance shall en**dure** for | e-|-ver.

The Second Psalm of Praise

P. Let us sing to the praise and glory of God the Second Psalm of Praise.

Antiphon

Praise | ye the | Lord.

The **Lord's** | Name be | praised.

1. O | praise the Lord, for it is a good thing to sing **praises** | unto our | God: yea, a joyful and pleasant thing it **is** | to be | thank-|-ful.

2. Great is our **Lord**, and | great is His | power: yea, and **His** | wisdom is | infin-|-ite.

3. O sing unto the **Lord** a | new | song: let the congregation of | saints | praise | Him.

4. Young men and maidens, old men and children, **praise** the | Name of the | Lord: for His Name only is excellent, and **His** | praise above | heaven and | earth.

All. Glory | be to the **Father**, and | to the | Son: **and** to the | Holy | Ghost.

As it | was in the beginning, is **now**, and | ever | shall be: **world** without | end. | A-|-men.

Antiphon

Praise | ye the | Lord.

The **Lord's** | Name be | praised.

The Psalm of Wisdom

P. Let us sing to the praise and glory of God the Psalm of Wisdom.

Antiphon

From Thee cometh **victory** and | wis-|-dom.

And Thine, O **Lord,** is the | glor-|-y.

1. Blessed | be the Name of God for **ever** and | ever: He giveth their wisdom unto the wise, and knowledge to them that **know** | under-|-stand-|-ing.

2. He revealeth the deep and **secret** | things: He knoweth what is in the darkness, and the **light** | dwelleth | with | Him.

3. Wisdom is the breath of the **power** of | God: and a pure influence flowing from the **glory** | of the Al-|-might-|-y.

4. Wisdom is the brightness of the everlasting | light: the unspotted mirror of the power of God, and the **image** | of His | good-|-ness.

5. Wisdom reacheth from one end of the **world** to the | other: mightily and sweetly **doth** she | order | all | things.

6. Being but one, she can **do** | all things: remaining in herself, she **ma**keth | all things | new.

7. Into a malicious soul wisdom **shall** not | enter: nor dwell in the body that is **subject** | unto | sin.

8. Wisdom entereth into **holy** | souls: she maketh them **prophets** and | friends of | God.

9. For God **lov**eth | him: **that** | dwelleth with | wis-|-dom.

10. He that loveth wisdom **lov**eth | life: and they that seek her early **shall** be | filled with | joy.

11. He that holdeth her fast shall in**her**it | glory: and wheresoever she **enter**eth the | Lord will | bless.

12. Wisdom is more beautiful than the sun, and above all the **order** of the | stars: being compared with the light, **she** is | found be-|-fore | it.

13. They that serve her shall **min**ister to the | Holy One: and them that love **her** the | Lord doth | love.

14. Wisdom is the **rose** of | Sharon : and the **lily** | of the | val-|-ley.

15. She is more **pre**cious than | rubies : and all the things that thou canst desire are not to **be** com-|-pared to | her.

16. She is the mother of **fair** | love : and of patience and perseverance, **and** of | holy | hope.

17. Her ways are **ways** of | pleasantness : and **all** her | paths are | peace.

18. They that be wise shall shine as the **bright**ness of the | firmament; but they that turn many to righteousness as the **stars** for | ever and | e-|-ver.

All. Glory | be to the Father, **and** to the | Son : **and** to the | Holy | Ghost.

As it | was in the beginning, is now, and **ever** | shall be : **world** without | end. | A-|-men.

Antiphon

From Thee cometh **victory** and | wis-|-dom.

And Thine, O **Lord,** is the | glory.

The Third Psalm of Praise

P. Let us sing to the praise and glory of God the Third Psalm of Praise.

Antiphon

Praise | ye the | Lord.

The **Lord's** | Name be | praised.

1. O | praise God in His | holiness: praise Him in the **firmament** | of His | power.

2. Praise Him, all ye **Angels** of | His: praise **Him,** | all His | host.

3. Praise Him in His **noble** | acts: praise Him according to **His** | excellent | great-|-ness.

4. Let everything that **hath** | breath: **praise** the | Lord.

All. Glory | be to the **Father,** and to the | Son: **and** to the | Holy | Ghost.

As it | was in the beginning, is now, and **ever** | shall be: **world** without | end. | A-|-men.

The people rise.

Antiphon

Praise | ye the Lord.

The **Lord's** | Name be | praised.

The Little Chapter

P. Beloved, let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. And this commandment have we from Him, that he who loveth God love his brother also.

C. Thanks be to God.

Hymn

O Trinity of burning light,
Shine Thou within our hearts this night;
The fiery sun sinks in the west,
Grant us in Thee in peace to rest.

To Thee our morning song of praise,
To Thee our evening hymn we raise;
Thy love supernal we adore,
For ever and for evermore.

Praise God from Whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly Host,
Praise Father, Son, and Holy Ghost.
Amen.

Te Deum Laudamus

Antiphon

Thou shalt **love** the | Lord thy | God.

With all thy heart and with **all** thy | strength.

The Priest sings half of the first verse of the Te Deum, and then censes the Altar while the people continue.

1. We **praise** Thee, O | God: we ac**know**ledge | Thee to | be the | Lord.

2. All the **earth** doth | worship | Thee: **the** | Father | ever-|-lasting.

3. To Thee all **An**gels | sing a-|-loud: the heavens and|all the|powers there-|-in.

4. To Thee **Cherubim** and | Seraphim: **con**-|-tinual-|-ly do | cry,

5. **Holy,** | Holy, | Holy: **Lord** | God | of | Hosts.

6. Heaven and earth are **full** of the | majes-|-ty: of | Thy | glo-|-ry.

7. The glorious **com**pany | of the a-|postles: **praise** | Thee.

8. The goodly **fellow**ship | of the | prophets: **praise** | Thee.

9. The **no**ble | army of | martyrs: **praise** | Thee.

10. The holy **Church** throughout | all the | world : **doth** ac-|-knowledge | Thee.

11. **The** | Fa-|-ther : **of** an | infinite | majes-|-ty.

12. Thine **hon**our-|-able, | true : **and** | on-|-ly | Son.

13. **Also** the | Holy | Ghost : **the** | Com-|-for-|-ter.

14. **Thou** art the | King of | Glory : **O** | Christ.

15. Thou art the **ever**-|-lasting | Son : **of** the | Fa-|-ther.

16. Thou sittest at the **right** | hand of | God : **in** the | glory | of the | Father.

17. Thou art **Al**pha | and O-|-mega : **Thou** | first and | last of | all.

18. **Offspring** and | root of | David : **Thou** bright and | morning | Star.

19. **Day** | by | day : **we** magni-|-fy | Thee.

20. **And** we | worship Thy | Name : **ever** | world with-|-out | end.

21. Thou **Who** from|Both dost|come : **O** | God the | Holy | Ghost,

22. Thee, **too,** O | Para-|-clete : **we** | worship | and a-|-dore.

23. Thou **art** the | Fount of | Life : **the** | living | Fire of | love.

24. **Three** in | One : **most** | holy | Lord and | God.

25. Co-**equal**, | co-e-|-ternal : before be-**ginning** | and with-|-out an | end.

26. We Thy **servants** | live in | Thee : **and** | all we | have is | Thine.

27. We **bless** Thee , we | magni-|-fy Thee : **most** | joyous-|-ly we | serve Thee.

28. O mighty, **glorious** | Trini-|-ty : **let** | all the | people | praise Thee.

Glory be to the **Father**, and | to the | Son : **and** | to the | Holy | Ghost.

As it was in the beginning, is **now**, and | ever | shall be : **world** without | end. | A-|-men.

Antiphon

Thou shalt **love** the | Lord thy | God.

With all thy heart and with **all** thy | strength.

P. The Lord be with you.

C. And with thy spirit.

The Collects

P. Let us pray.

All kneel.

The Collect of the Day is said, followed by this Collect for Peace.

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

The following Collects may be recited if desired; but if Complin is to be said immediately afterwards, they shall be recited in that office and not in this place.

[P. O God, from Whom all holy desires, all good counsels and all just works do proceed; give unto Thy servants that peace which the world cannot give; both that our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of all evil may pass this night in rest and quietness. Through Christ our Lord. R. Amen.

P. Almighty God, the Protector of all who trust in Thee, send forth Thy power to keep us this night both outwardly in

our bodies and inwardly in ourselves; that so far as is expedient for us we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Through Christ our Lord. R. Amen.

P. Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that where two or three are gathered together in Thy Name, there art Thou in the midst of them: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth and in the world to come life everlasting. R. Amen.]

P. Let us bless the Lord.

C. Henceforth and for evermore.

P. ✠ May the souls of the departed through the love of God rest in peace.

C. Amen.

P. The Lord give us His peace.

C. And life everlasting.

If Benediction of the Most Holy Sacrament is to be celebrated, the Priest intones the following "Grace," after which may follow a sermon and a hymn.

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. R. Amen.

If there is to be no service of Benediction the Priest omits the "Grace" and proceeds immediately with the sermon, if any. He then intones the following Blessing.

Unto God's gracious love and protection we commit you : the Lord ✠ bless you and keep you ; the Lord make His Face to shine upon you and be gracious unto you ; the Lord lift up the light of His Countenance upon you and give you His peace, now and for evermore. R. Amen.

If it is desired to sing a hymn it may precede the Blessing or follow it as a recessional.

Benediction of the Most Holy Sacrament

In this service the people receive the blessing of Christ Himself through the Most Holy Sacrament. The latter is first exposed in the monstrance for the adoration and veneration of the people. Then the Priest, covering his hands with the humeral veil, takes the monstrance, and gives the Solemn Benediction. The greatest devotion should mark this service.

Sometimes the Host is carried in procession.

The Invocation

P. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. R. Amen.

The people kneel. The Priest removes the Most Holy Sacrament from the tabernacle and places it in the monstrance.

All kneel, and the Priest offers incense before the Most Holy Sacrament. Meanwhile the people sing the following hymn, or, if there be no music, it is said after the censing:

O Salutaris Hostia

O Saving Victim, opening wide
The gate of heaven to man below,
Our foes press in from every side;
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, blest One in Three;
O grant us life that shall not end
In our true native land with Thee. Amen.

The following Litany is sung, the people kneeling. If there is to be a Procession of the Most Holy Sacrament, it takes place during the Litany, the Host being carried under a Canopy. If it be convenient the Priest alone (or a cantor appointed by him) may sing the first, third, fifth, and other verses bearing odd numbers, the even verses being sung by the choir and the people.

Litany

1

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
Hear us, Holy Trinity.

2

Son of God and Prince of Light,
Throned in glory, robed in might,
Morning Star, serene and bright,
Christ our Lord, we hail Thee.

3

Captain of the Hosts of Light,
Overcoming sin's dark blight,
Ever-glowing splendour bright,
Son of God, we hail Thee.

4

Thou, before Whose purging ray
Mists of evil fade away;
Orb of everlasting day,
Son of God, we hail Thee.

5

Thou, Whose wisdom all things planned,
Held by Whose almighty hand
All things in their order stand,
We, Thy Church, adore Thee.

6

Thou, Whose life and strength pervade
Whatsoever Thou hast made,
All-Preserver, strong to aid,
We, Thy Church, adore Thee.

7

Thou, Whose beauty, like a star
Throbbing in the void afar,
Only earth-born clouds can mar,
We, Thy Church, adore Thee.

8

Thou, Whose universal might
Saints acclaim with mystic rite,
Clad in robes of dazzling light,
Christ our Lord, we hail Thee.

9

Thou, for Whom, in heavenly choir,
Angel forms of living fire
Wake the everlasting lyre,
Christ our Lord, we hail Thee.

10

Lord of Wisdom, from Whose lore
Wisest men of earth may store
Riches new for evermore,
We, Thy Church, adore Thee.

11

Still in bounty, Lord, bestow
Blessings on Thy Church below,
Till her measure overflow;
King of Glory, hear us.

12

King of Salem, Priest Divine,
Thou, Whose love hath sealed us Thine
Through Thy mystic Bread and Wine,
We, Thy Church, adore Thee.

13

Priest and Victim, Whom of old
Type and prophecy foretold,
Thee Incarnate we behold;
Son of God, we hail Thee.

14

Purged in vision through Thy grace
We by faith may see Thy Face,
Feel Thee near in every place,
Christ our Lord, we hail Thee.

15

Ruth divine that givest heed
Unto every cry of need,
Healing balm to hearts that bleed,
Help us, holy Master.

16

Healer of the souls distressed,
Happiness of all the blest,
Peace of those who long for rest;
We, Thy Church, adore Thee.

17

Sweet Physician, skilled to heal
Every pang the soul can feel,
Thou that hearest each appeal;
Help us, holy Master.

18

Lest by thought or action base,
Ignorant, we slight Thy grace,
Lest we hide from us Thy Face,
Help us, holy Master.

19

That our hearts may win release,
That our hands from ill may cease,
That our souls may know Thy peace,
Help us, holy Master.

20

That from selfish lusts made free
Each, at length, clear-eyed may see—
See, and tread, the path to Thee,
Help us, holy Master.

21

Till, our pilgrimage complete,
Rest shall come and comfort sweet,
Friend of pilgrims, at Thy Feet,
Son of God, we hail Thee.

22

God the Father, seen of none,
God the co-eternal Son,
God the Spirit—Three in One,
We are Thine, O Trinity.

A time may be set apart at this place for meditation.

The following hymn is next sung, a few moments' pause being made if it follows directly upon the Litany. After the first verse, the officiant again puts incense into the thurible and censes the Blessed Sacrament as before, during which action the people continue the second verse; but if there be no music a pause is observed until after the censing.

The people remain kneeling.

Tantum Ergo

(*At the second line all bow low in adoration*).

Therefore we, before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here.
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing,
To the Father and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever, too, His love confessing,
Who from Both with Both is One. Amer

P. Thou didst give them bread fron heaven.

C. Containing within itself all sweetness

P. O Lord Christ, Thou Hidden Dwel ler in the human spirit:

C. Open Thine eyes in us, that we may see.

P. O God, Who in the wonderful Sacra ment of the Altar hast left us a living memorial of Thine eternal Sacrifice; gran us, we beseech Thee, so to venerate the sacred mystery of Thy Body and Blood tha we may ever perceive within ourselves the power of Thine indwelling life, and thus by the glad pouring out of our lives in sacrifice, may know ourselves to be one with Thee, and through Thee with all that lives; Who livest and reignest with the Father in the unity of the Holy Spirit, God throughout all ages of ages. R. Amen.

When this Service of Benediction follows immediately after Vespers the following Prayer for Peace has been already said, and will therefore be omitted in this place.

P. Teach us, O Lord, to see Thy life in all men, and in all the peoples of Thine earth, and guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days, through Christ our Lord. R. Amen.

The Ascription

P. To the most holy and adorable Trinity, Father, Son and Holy Spirit, three Persons in one God; to Christ our Lord, the only wise Counsellor, the Prince of Peace; to the seven mighty Spirits before the throne; and to the glorious Assembly of just men made perfect, the Watchers, the Saints, the Holy Ones, be praise unceasing from every living creature; and honour, might and glory, henceforth and for evermore. R. Amen.

The Solemn Benediction

is given.

After the Benediction and while the Most Holy Sacrament is being placed in the tabernacle, the following Psalm is sung. If there be no music it is said after the Host has been placed in the tabernacle.

All stand.

Psalm

Antiphon

O come, let **us** a-|-dore | Him.

Christ the | **Lord**.

1. O | praise the | Lord, all | ye His | ser-|-vants: praise|Him, all ye|na-|-tions.

2. For His lovingkindness is ever | more and | more to-|-wards | us: and the truth of the | Lord en-|-dureth for | ev-|-er.

Glory | be | to the | Father, and | to the | Son: and | to the | Holy | Ghost.

As it | was in the beginning, is | now, and | ever | shall | be: world | without | end. | A-|-men.

Antiphon

O come, let us adore Him.

Christ the Lord.

The following hymn may be sung either as a retrocessional or before the procession passes out.

Closing Hymn

Closed is the solemn hour,
  The sacred rites are done :
And lo! the music of Thy power
  Thrills through us, every one.
O Master, let that harmony
Sing through the lives we lead for Thee!

And now with reverent pace,
  Our strength renewed by Thine,
Devoted guardians of Thy Grace,
  Quit we this holy shrine,
And pass into the silent night,
To be the bearers of Thy light. Amen.

This service may be considerably shortened, the O Salutaris Hostia, the Tantum Ergo, the Versicles and Responses and Prayer which follow, and the act of Benediction being the only portions of liturgical obligation. It is permitted to give the Benediction with the veiled ciborium.

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